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RELIGIOUS.

For the Boston Recorder. AMERICAN EDUCATION SOCIETY. To the Christian Community.

THE AMERICAN EDUCATION SOCIETY was formed for the sole purpose of increasing the number of pious, enlightened, and faithful Ministers. Its founders were urged to this enterprise from the consideration, that "the harvest truly is plenteous, but the laborers are few." "The field is the world"—the great family of man. To gather in this field, which is "white already to harvest," about seven hundred thousand spiritual reapers are needed, besides those now engaged in the blessed work. This estimate is made upon the ratio of giving only one minister to a thousand souls. To supply the United States with evangelical teachers, allowing only one to a thousand inhabitants, (and eighty years ago there was in New England one liberally educated minister to about every six hundred souls,) six thousand, at least, are wanting. There are between three and four thousand churches, connected with the Congregational, Presbyterian, Episcopal, and Baptist denominations, which have no settled ministers. In eight counties in the south-western part of the state of Indiana, embracing a population of between thirty and fifty thousand, there is but one settled Congregational or Presbyterian minister. Ohio, containing nearly a million of people, has only three or four hundred educated ministers of all the Christian denominations in the State. There is then a deficiency of six hundred such ministers in Ohio alone, leaving a destitute population of six hundred thousand. In twelve counties, adjoining that State, there is not a single Presbyterian or Congregational minister of the gospel. This, in a great degree, is but the appalling picture of the Southern and Western States. Even in New England there is a greater demand for ministers at the present time, than there has been for the last twenty years; and this demand is becoming greater and greater. It is computed, that the population of the United States increases now a thousand in a day, or three hundred and sixty-five thousand annually. From the last census, it appears, that this had been nearly the ratio of increase for the last ten years. In order then to supply the wants of the country, it will be necessary to raise up not only six thousand ministers to supply the present destitution, besides enough to supply the vacancies made by the decease of pastors from time to time, which are more than one hundred and fifty every year, but also three hundred and sixty-five more annually, that is, a minister every day. Five hundred ministers, therefore, must be raised up annually, to supply merely the increasing demand of the country, not to say anything in respect to the supply of its present destitution, or of foreign missionaries. By the year 1860, the United States will be peopled with about thirty millions of inhabitants; if they increase as fast as they have increased the last ten years. And more than half of this mass of population will be west of the Alleghany mountains, where now there are but few ministers of the gospel, but few literary institutions, and but few of the means of grace, and where will continue to be a most awful deficiency, unless special efforts are made to supply it. There also, will be the seat of the Beast, another spiritual Babylon, where the mother of harlots may again force her claims, establish her iniquities, and practice her abominations. Ministers the people will have, and if we do not supply them, they will be supplied by the energy of the Jesuits. If this should take place, every right, and privilege, and blessing we inherit from our fathers, procured by their prayers, sufferings, and blood, will be wrested from us, and sacrificed on the shrine of most fearful despotism. There will be a tremendous reaction, awfully disastrous in its effects. The time call for alarm. And now what shall be done? Shall our churches languish for the bread of life? Shall the waste places of our Zion never be built? Shall our beloved country be over-spread with Romanism, and be subjected to the superstitions and evil machinations of Popery? Shall the heathen perish for lack of vision? It must not be. It will not be. The sympathies of Christians cannot always sleep over such desolations. The knowledge of salvation will be imparted to those in our own country and in other countries, who are destitute of the means of grace. The gospel will be preached to every creature. It is so written in the statute-book of heaven. But how shall they call him, in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? It is by the foolishness of preaching, that God is pleased to save them that believe. What Christian, then, will not view the subject of educating pious indigent young men for the gospel-ministry with intense interest, and agonize in effort for this great and glorious enterprise? Who that has a heart for this work will refuse to lend aid to the American Education Society, which is wholly consecrated to this blessed cause. This institution, founded in prayer and high expectation of doing good, has, since its establishment, been blessed with the instrumental of raising up four hundred ambassadors of the cross, who are now laboring in various parts of the earth. It assisted, the last year, six hundred and four young men, in nineteen different literary and theological institutions, and the number of beneficiaries is constantly increasing. The year, that is past, was a year of great pressure and of signal relief. The Society, which at that time was greatly embarrassed, was enabled to discharge its debt to within eight hundred and seventy-six dollars. The smiles of Heaven, the charities of the Christian community, and the flourishing state of the Society, were gratefully acknowledged in the Annual Report, and noticed by the different religious periodicals. Gratitude to God, and thankfulness to benefactors, drew forth the acknowledgments. Duty seemed to demand it. It was, however, feared at the time, that an impression might be made on the public, that the Education Society is now relieved from its pecuniary wants, and no more special exertions will be needed to sustain it, and that the churches would turn their contributions into other channels, and be remiss in efforts for this cause. Still, funds have flowed into our treasury as usual. But, owing to the increase of the number of beneficiaries, and the debt which was upon the Society at the close of the last year, the treasury is now withdrawn to the amount of more than two thousand dollars.

Such, however, would not probably have been the state of our pecuniary concerns, had not an Agent of our Society failed to fulfill his appointment. It has been the solemn purpose of the Board of Directors not to become again embarrassed. They have felt that it was not expedient or right, inconsiderately, to plunge into debt, and then call upon the religious community for relief. But what should be done? To the young men who were already under the patronage of the Society, the Directors could not say, We cannot afford you further help—you must give up your fond hope of bearing the message of salvation to perishing sinners, and return to your former occupations. In the name of the Churches, purchased by the blood of Immanuel, the Board had given a pledge, and they felt bound to redeem it. Other young men, too, of promise, whom it was believed God had renewed by his grace, and had inspired with an ardent desire to be useful in promoting the salvation of men, by dispensing the everlasting gospel, had presented themselves for the help granted by the Institution. These also have received assistance. How could the Directors do otherwise, than to make the usual appropriations to them, when God was distinctly saying by his providence, Take these young men and train them up for the ministry of my word; when the cry, from the Missionary Societies, was heard with great importunity, Whom shall we send and who will go for us, to the East and to the West; and when so many of our Churches, some of them the most able and respectable in the land, are heard pleading, Give us pastors or preachers, and in the name of the King of Zion the Board have given aid to these young men; in the name of the Churches they have done it; and in the name of those for whom Christ died they have done it. And now they appeal to the religious community for help. They cannot think of incurring such a debt as has been upon them, years ago, as patriots, as Christians to give them your sympathies, your prayers, your charities. They do this the more fervently and importunately, when they look abroad upon the country and see the moral machinery in operation—the establishment of Sabbath Schools, Bible and Theological Classes, the zeal and faithfulness of Christians and ministers, and the abundant means of grace, employed for the conversion of souls; and, above all, when they see the copious effusions of the Holy Ghost; and the consequent revivals of religion, which prevail from one end of the land to the other, and multitudes of young men, flocking to the standard of Christ, many of whom are willing to devote themselves to the work of the sacred ministry, and are saying to the Churches, Here we are—send us. Who can refrain from bearing a part in doing it? A host of young Ezekiels might be raised up to prophesy unto the slain, could funds be procured to meet the expense of their education. Shall this great work be carried forward or retarded? As the Lord said to Moses, Speak to the children of Israel, that they go forward; so he says by his providence to his ministers, Speak to the Churches, that they may go forward in this glorious enterprise for the conversion of the world. Dearly beloved brethren and sisters in Christ, bought by His blood, renovated by His spirit, and consecrated to Him and His cause, go forward, and your influence shall be felt generation after generation down to the millennial day, and onward till the consummation of all things, and the object you shall accomplish on earth, shall be the admiration of saints and angels eternally in heaven. Harder than adamant, colder than the grave must be that heart, which does not thrill with the most grateful emotions in view of the glorious things spoken concerning Zion. Already her King is on his way for universal conquest. The signs of the times indicate it. And every heart and hand should come up to the help of the Lord against the mighty. Ere long the "seventh angel will sound, and there will be great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ and he shall reign forever and ever."

To those who may be disposed to afford assistance, the following methods are suggested: Let persons make donations, as the Lord hath prospered them; let those, who can do it, make themselves life-members of the Parent Society, or some Branch or Auxiliary Society—ministers have frequently been made life-members by ladies and gentlemen of their Parishes; let the Treasurers of all Education Societies make as large collections as possible, and remit them immediately; let all former Beneficiaries, who are under express obligation to refund, and have entered upon their professional labors, exert themselves to pay the whole or a part of their debt to the Society; let ministers present this subject to their people in the way they may deem most expedient; let all who have a heart to pray, remember the American Education Society at the throne of grace, that their prayers and aims may ascend as an acceptable memorial before God. It is highly important, that all the money which may be collected, should be transmitted to the Parent Society, or to some Branch Society, before the first day of January, as about that time appropriations are to be made for the quarter. The demands upon the Society in New England, quarterly, are about six thousand dollars. To meet these demands only about seven hundred dollars quarterly are derived from the income of funds. For more than five thousand dollars, every three months therefore, the Society is dependent upon the Christian community in the New England States. Let those who contribute to this object give from a willing mind, and in view of the wants of perishing millions. And may "the blessing of Him that was ready to perish come upon you." WILLIAM COWSWELL, General Agent for the New England States. Boston, Rooms of the American Education Society, Nov. 17, 1831.

Although their situation in prison may not be one of the extremest hardship and suffering, yet surely it is no trifling thing for free citizens and honest men, men of Christian sensibility, to be publicly tried and sentenced as criminals, to have their names entered on the records of the court and held up before this community as criminals. It is no trifling thing to be torn from their churches and their work as ministers of the gospel and teachers, to be separated from their wives and children, excluded from all social enjoyments and religious society, and shut up with felons in a gloomy and loathsome prison, at servile labor, under task masters, for four years. It is for free citizens of this nation, against whom no crime is alleged except that of residing in the Cherokee nation—it is for members of Christian churches in good standing who would be admitted to the Lord's table by every church of the same denomination in the United States—it is for ministers of the gospel of unimpeachable character, that the sympathies and prayers of the friends of the extension of the ministry and churches should make the case their own.

At their late annual meeting the Board adopted the following resolution, which was inserted in the last number of this work, viz.

Resolved, That it be recommended to the churches to make the present condition and trials of the suffering and imprisoned missionaries of the Board the subject of special prayer to almighty God, and particularly at the monthly concert on the first Monday in December next, that this dark dispensation, may be overruled for the extension of the gospel and the ultimate prosperity of the missionary cause."

It is to be hoped that prayer on this subject has not been suspended in any of the churches till this time, and that it will not cease with this monthly concert, or be limited to similar occasions. There should be public prayer on the Sabbath, and daily prayer in the family, and in the closet, that the Head of the Church will preserve the lives and health of these brethren in bonds; that he will give them strength to bear the hardships that may come upon them; that he will comfort them with his presence and the consolations of his grace; that during this scene of trial he will enable them to exercise and exhibit the spirit of their divine Master before their keepers and the prisoners; that he will make them useful to the unhappy men by whom they are surrounded; that he will protect and comfort their families in this time of bereavement; that he will give to our rulers and judges wisdom and firmness to pursue the course of justice and humanity; that he will cause a correct public sentiment on this subject to prevail among the people of this nation, and will excite them to great vigilance to discern and resist every invasion of our free institutions, and every violation of the national faith; and in his overruling Providence he will cause the distresses of the prisoners to be the ultimate blessing of this nation and the Indians, and the advancement of his own kingdom in the world.

For the Boston Recorder. WHAT CHRISTIANS CAN DO FOR THE SABBATH.

I. They can pray for it. And would not the prayers of all the Christians scattered through the State, and over the whole land, if sent up with unceasing importunity to the Almighty Guardian of the Sabbath, secure his special interposition in its behalf, and his blessing on their efforts to restore its influence, and perpetuate its blessings? But do Christians thus pray for the Sabbath? Do they remember it in the closet, and around the family altar? Is it often mentioned even in the devotions of the sanctuary? While thus forgetting this sacred day before the throne of grace, can they expect to see it raised from its present degradation, and ennobled in the hearts of the promiscuous, and diffusing its blessed influences through the entire mass of our population.

II. Christians can also keep the Sabbath themselves, and thus set an example that would exert a silent, but powerful and all-pervading influence. Are they not bound by the most solemn obligations to do this? Have they not promised all this by vows recorded on earth, and in heaven? Yes; they have called God, angels, and men to witness their solemn, oft repeated promise to remember the Sabbath day, and keep it holy. But do they all keep the Sabbath according to this strict and sacred pledge? Does no Christian travel on the Sabbath in stages, in steam-boats, or even in his own carriage? Do churches call these offenders promptly to account? Do the Christian community frown upon them with holy indignation? Are these baptized Sabbath-breakers arraigned before the tribunal of public opinion, and stigmatized as recreant to the vows of God that are upon them? Woe to the churches, and woe to the land, if those professed and responsible guardians of the Sabbath have become so careless of their sacred trust.

But let all Christians observe God's holy day as they ought, and their example would be felt through the whole community, and ultimately produce a general and complete reformation. They are scattered through society; they are connected with families and neighborhoods; they hold the mainstays of every movement in behalf of religion or morality; and by a simultaneous, spirited movement, they might redeem the Sabbath through the length and breadth of the land. Can they then sleep without guilt over the growing profanations of this sacred day? How can they answer for these guilty and perilous slumbers to their final Judge, the Lord of the Sabbath?

III. Christians can exert a still more powerful influence in their own families. Their children, their servants, and all in their employ are under their control; and if a Christian requires, or willingly permits any one of these persons to violate the Sabbath, will not its divine lawgiver hold him responsible for such violations? God himself has settled this question; for if you read the fourth Commandment attentively, you will find that he not only forbids you to break the Sabbath yourself, but extends your responsibility to all that are under your influence, by adding an explanatory clause—"in it thou shalt not do any work; thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates." Here God requires you to see that all those under your control keep the Sabbath; and if you require, or willingly suffer your child, or your servant, or your cattle, or your property, to profane the Sabbath, you are in the eye of God as truly a Sabbath-breaker as if you openly trampled it under foot yourself.

IV. Christians can also sign the proposed pledge to "abstain themselves from worldly business and travelling on the Sabbath, except in cases of piety, necessity or mercy, and from all worldly visiting and amusements on that day, and to use their influence in persuading their own families and others to do the same." This pledge is simply a renewal in part of that solemn covenant which they

have so often repeated before heaven and earth. Why then may they not sign such a pledge? Are they afraid of breaking it? Then let them expunge it from their public covenant with God and his people; for this is only a part of what they have there solemnly promised to do with regard to this sacred day. But are they unwilling to sign such a pledge? How then can they be sincere and steadfast friends of the Sabbath? Here is a simple, easy, auspicious plan for promoting a better observance of this holy day; and if they studiously stand aloof from it, and invent a variety of suspicious apologies for refusing to do any thing in such a cause, how much reliance can we place on their professed loyalty to the God of the Sabbath?

Christians are able, if disposed, to exert a powerful influence on the subject. There are in Massachusetts about three hundred evangelical churches of our own denomination with nearly 45,000 members. Let all these professed disciples of Christ, and already pledged friends of the Sabbath, sign the proposed pledge, and would not their example wake up and eventually reform the State? But scattered through the community, and moving in all ranks of society, they might in their respective spheres induce a vast multitude of others to observe the Sabbath. Every one might on an average persuade three or four in his own family or neighborhood to sign the same pledge of abstinence from Sabbath-breaking; and thus would be secured to this sacred cause the public, pledged example of from 180,000 to 225,000. Would not this wake the State, and hold up a beacon to the whole land?

But may we not expect and in this cause from other denominations? There are in the State perhaps 9,000 professors of religion belonging to the Methodist church, 15,000 Baptists, and 3,000 or 4,000 Episcopalians; making with evangelical Congregationalists 70,000. Let all these come themselves into the proposed measure, and persuade only three others to do the same; and we have at least 250,000 in this single State, the largest and best part of our whole adult population, pledged to a respectful observance of the Sabbath. Would not this rouse the State, and soon begin to turn the current of public opinion?

But apply this calculation to a larger sphere. There are in New-England about 150,000 professed disciples of Christ belonging to evangelical churches; and we may suppose two thirds as many of other evangelical denominations. Here then we have, by supposition, 250,000 professed Christians; and if all these would themselves sign, and each persuade three or four others to sign, a pledge of abstinence from all external violations of the Sabbath, there would in New-England alone be arrayed in behalf of this sacred day the pledged example of 1,000,000, or 1,250,000. Would not all this start a current in favor of the Sabbath among the descendants of the Pilgrims?

But this sacred enterprise would not stop here. There are in the United States about 150,000 Christian Congregationalists, 180,000 Presbyterians, 18,000 Dutch Reformed, perhaps 12,000 Episcopalians, 44,000 evangelical Lutherans, 18,000 German Reformed, 15,000 Associate Presbyterians, 310,000 Baptists, and 400,000 Methodists, making with other denominations, nearly or quite 1,350,000 professed Christians besides Roman Catholics. Let all these sign the Sabbath pledge, and each induce three others to do the same; and there are at once enlisted in this sacred enterprise 5,400,000. Let each procure four subscribers to the pledge; and the result will be 6,750,000—more than half, and that the best half, of our whole population!

Disciples of Jesus! Look at this, and then say whether it is not in the power of Christians under God to turn back the tide of Sabbath profanation that is rolling over the land? Let every Christian do what he can, and should do; and would not this sacred day ere long be fully redeemed, and its blessings diffused through the entire population of our country? Will you then, shrink back in fear, or fold your arms in indolence, and say that nothing can be done? With such feelings, indeed nothing can be done; and if you still, nothing will be done. But will you—can you—can you sleep all this ark of God, freighted with the destinies of two worlds, is drifted over the cataract, or sucked into the maelstrom? You are the constituted guardians of the Sabbath; and if you abandon this high and sacred trust, God and posterity will hold you responsible for the consequences! NAMAN.

ON RECOLLECTIONS OF EARTH.

Having gone as far as I thought needful to justify the opinion of our meeting and knowing each other hereafter, I find, upon reflection, that I have done but half my business, and that one of the questions you proposed, remains entirely unconsidered, viz. Whether the things of our present state will not be of too low and mean a nature to engage our thoughts, or make a part of our communications in heaven?

The common and ordinary occurrences of life, no doubt, and even the ties of kindred, and of all temporal interests, will be entirely discarded from amongst that happy society; and possibly even the remembrance of them done away. But it does not therefore follow that our spiritual concerns, even in this life, will be forgotten; neither do I think that they can ever appear trifling to us in any the most distant period of eternity. God, as you say in reference to the scripture, will be all in all. But does not that expression mean, that being admitted to so near an approach to our heavenly Father and Redeemer, our whole nature, the soul and all its faculties, will be employed in praising and adoring him? Doubtless how often this will be the case; and if so, will it not furnish out a glorious theme of thanksgiving, to recollect 'The rock whence we were hewn, and the hole of the pit whence we were digged?' To recollect the time when our faith, which under the tuition and nurture of the Holy Spirit has produced such a plentiful harvest of immortal bliss, was as a grain of mustard seed, small in itself, promising but little fruit, and producing less? To recollect the various attempts that were made upon it, by the world, the flesh, and the devil, and its various triumphs over all, by the assistance of God, through our Lord Jesus Christ? At present, whatever our convictions may be of the sinfulness and corruption of our nature, we can make but a very imperfect estimate either of our weakness or our guilt. Then, no doubt, we shall understand the full value of the wonderful salvation wrought out for us; and it seems reasonable to suppose, that, in order to form a just idea of our redemption, we shall be able to form at just one of the danger we have escaped. When we know how weak and frail we were, surely we shall be more able to render due praise and honor to his strength who fought for us; when we know completely the hatefulness of sin in the sight of God, and how deeply we were tainted by it, we shall know how

* How this can be, consistently with what is said below, it is difficult to conceive.—ED. REC.

to value the blood by which we were cleansed as we ought.

Thus I have spread out my reasons before you for an opinion which, whether admitted or denied, affects not the state or interest of the soul. May our Creator, Redeemer, and Sanctifier, conduct us into his own Jerusalem; where there shall be no night, neither any darkness at all; where we shall be free even from innocent error, and perfect in the light of the knowledge of God in the face of Jesus Christ. [Copper.]

INTELLIGENCE.

For the Boston Recorder.

HOME MISSIONS.

Abstract of Intelligence from the Home Missionary, for Nov. 1831. By the Secretary of the M. M. S.

ALABAMA.
Rev. A. N. Cunningham divides his labors between Montgomery, Mount Meigs and Providence; each separated from the other from 12 to 16 miles. Half his time is spent in Montgomery—where a house that will contain three or four hundred persons is crowded to overflowing. The number of regular church-going people has doubled within four months. More orderly, attentive, and solemn congregations are no where to be seen. Fifteen have been added to the church. Others indulge hope and others still are anxious. New instances of awakening occur every week. A large and commodious house of worship is in progress. The Sabbath School of 50 or 60 scholars is delightfully encouraging; and so great has been the improvement in general morals, that persons who have resided in the place several years are astonished, and can scarcely realize it.

To the little church in Providence, six have been added—and in Mount Meigs a new church has been organized of 9 or 10 members; three others have been received, and more will unite soon. This is perfectly missionary ground, and no place furnishes more flattering prospects for a large and flourishing church. The surrounding country is densely covered with a wealthy population.

ILLINOIS.
Rev. A. Kent spends five Sabbaths out of six at Galena and Prairie-du-Chien, and the sixth, together with eight week days, are spent in Iowa Co. M. T. as part of a circuit of 140 miles. Mr. K. is 250 miles from any bookstore—but he has put in circulation more than 100,000 pages of Tracts, and disposed of about 50 volumes of bound books, beside getting into operation a system of measures for the supply of the Bible to the destitute.

The Synod of Illinois, at their late meeting, was composed of 22 ministers, present—occupying the most important stations in Illinois and Missouri. Most of these ministers have taken the field within five years—and are exerting an amazing influence by preaching, and by their united exertions to promote Bible, Tract, Temperance and Sabbath School Societies, and thus giving direction to the energies of unborn millions.

Rev. T. Lippincott, labors in Edwardsville, Alton, and Collinsville. For three months he has shed down divine influences like the gentle dew on C.—and eleven have been added to the church—several others indulge hope, and a number occupy the anxious seat. Of those admitted to the church all except two were teachers or pupils in the Sabbath School.

INDIANA.
At Greensburg, under the labors of Rev. J. R. Wheelock, the people though few in number, and poor, have laid the foundation of a Presbyterian Meeting-house, 35 by 40 feet—and raised by subscription \$-00 toward its completion. Meetings are increasing in fulness and solemnity. Sabbath Schools are uniformly prosperous, and are gaining rapid victories over prejudice, especially by means of their libraries.

OHIO.
In Portage County, within the short space of 12 or 14 weeks, it is thought there have been as many as eight or nine hundred cases of conversion to God. The whole face of things is changed. Men of every age and standing in society, are among the subjects of the work.

The churches in Felicity and Ebenezer have been blessed with a season of refreshing under the ministrations of Rev. A. T. Rankin, and 44 persons added to them. In Tunisburg also, Rev. Mr. Bissel, laboring amid privations and discouragements, has at length received mercy of the Lord to be successful; and rejoices in the conversion of nearly all his Bible class of thirty persons, and ten or twelve of the oldest of the Sabbath School children. Rev. Messrs. Kimball of Meigs Co. Eastman of Highland Co. and Putnam of Licking Co. have each been favored with precious revivals—and have seen the young and the old, the rich and the poor sitting together at the feet of Jesus, to learn of him.

MICHIGAN.
Rev. Mr. Wend of Ypsilanti, informs of a glorious work of grace among his people, commencing with the melting of the church into penitence for their sins, and progressing without abatement of interest to this time, subduing between 40 and 50 individuals to the obedience of the faith.

REMARKS.
1. In receiving the intelligence contained every month in the "Home Missionary," we are constrained to express the wish, that this publication were much more widely circulated. Its cost is but one dollar a year. It is the property of the "American Home Missionary Society"—and if the 5000 copies now published monthly, were increased to ten or twenty thousand, the Society would be benefited in the same proportion—no other publication would be injured, for no other confines itself to the same ground, and that information would be widely diffused, which cannot be conveyed through the medium of Extracts or Abstracts, and which yet is indispensable to the creation of that deep public interest in the Society's operations, that alone can ensure the early and full success it anticipates. Why then will not the friends of Home Missions, exert themselves to give it a wider circulation?

2. During the month that intervened between the 15th of Sept. and the 15th of Oct. twenty-one new Missionaries were appointed, chiefly for the Valley of the Mississippi, beside fourteen reappointed to various fields of labor—making in the whole thirty-five. During the same period, there was received into the Treasury but \$893.30—i. e. less than is necessary to support nine Missionaries for a year, allowing to each the average sum of \$100! The preceding month did not fail equally short—but during that month, while 20 Missionaries were commissioned, less than \$1200 were received into the Treasury. It is perfectly clear that at this rate the American Home Missionary Society must soon contract its operations, or else abandon its enterprise wholly, and leave the desolations of Zion to extend on the right hand and the left—and the

mighty West to go into the hands of the enemy. Not that we seriously fear such a result—but that it must come, if there be not more liberality on the part of these able churches, and of self-devoted individuals—that increased liberality, we anticipate with confidence, and affectionately urge, by every motive of duty to God and our country.

3. The Treasury of the Massachusetts Missionary Society, under the care of John P. Churchard, Esq., at Salem, and of Benjamin Perkins, Esq., No. 114, Washington street, Boston, forms a ready medium of communication with the Treasury of the American Home Missionary Society at New York, for all who wish to transmit money to the National Society, for the support of Missions at the West. Any sums so appropriated and deposited will be duly forwarded and credited. This remark is made in the belief that some persons are prevented from the contribution of small sums to the Western Missions, by the distance of the Treasury of the Parent Society.

4. The Lord hath need of so much of the substance of his people, as is necessary to sustain all those faithful ministers who are willing to abandon the scenes of their youth, for the toils and privations involved in the great effort to evangelize thoroughly the whole of the western world. The enterprise is undertaken. It is full of grandeur. It cannot be relinquished. All the great interests of our country—the honor of Zion—the salvation of the world and the glory of Jehovah, require its vigorous prosecution. But it cannot be prosecuted without means. Those means must be abundantly in the bosom and the hands of our churches. Shall they be withheld? God forbid!—When, O when will Zion arise to her duty, in relation to the millions that are perishing for lack of knowledge within the limits of Christendom—nay, within the borders of our own happy land!—Blessed be God! She will arise and all her waste places shall one day be comforted! Happy they who yield themselves, and all they possess, instruments in her enlargement!

REVIVALS.

For the Boston Recorder.

REVIVAL IN JEFFERSON COUNTY, N. Y.

Jefferson County, N. Y. Nov. 1st, 1831.

MR. EDITOR.—In addressing you, and through the medium of your excellent journal, the Christian community at large, it is my object to give a plain and simple history, so far as a knowledge of facts shall enable me, of the displays of divine power and goodness with which our country has been so highly favored. Detached and imperfect accounts of this work of the Lord in particular churches have already gone abroad; but viewing as I do the unusual attention to eternal things which has been manifested in several of our churches as produced by one general outpouring of God's Spirit, I deem it proper that this account should be a general one of the revival in Jefferson County—and that hereby the riches of God's grace may be magnified—his name honored and the hearts of the Lord's people encouraged, in most humble and most cordial prayer.

For some time previous to any remarkable excitement there was evident in some of our churches an increased attention to holy things—a deeper and more ruling spirit of piety seemed to pervade the bosoms of the Lord's people, and a marked reverence for the ordinances of the sanctuary was observed. Many had presentiments of great things about to be performed. The devout Christian especially exercised strong faith in Him who is not slack concerning his promises.

At a period so propitious—when circumstances seemed to warrant and even demand extraordinary effort, a protracted meeting was commenced in the village of Adams. Deep interest for the result was felt by all who sincerely loved the Redeemer's cause and desired its advancement. Many were the prayers which were sent up to God in faith in different parts of the county, to the Great Head of the Church, that he would crown the meeting with the presence of his Spirit. This was in the month of March last. Public exercises commenced on Tuesday and were closed on the Sabbath following. During the three first days, the course was such as is commonly adopted in meetings of a similar nature; but on the morning of Friday so deep and powerful were the feelings of the assembly that it was deemed expedient to devote somewhat from the usual method. God had indeed sent his Spirit, and so graciously appeared his presence realized, so awfully momentous appeared the responsibilities of the hour, that it was with the greatest diffidence they could refrain from giving vent about to the emotions that swayed their bosoms. Ever ready was bowed, and every pious heart bowed out to God in deep and fervent supplication. The ear of the Almighty was not deaf to their prayer. The waters of life flowed freely. Inquiry meetings were continued for several days after the public meetings were suspended. It is impossible to state precisely the number of those who were brought into the fold. Many who came in from a distance were away rejoicing in the hope of a glorious immortality. Probably more than a hundred were here the subjects of renewing grace.

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With but few exceptions there was nothing in the meetings to offend the most fastidious taste. The enemy of truth should assail the measures used for his defeat, is perfectly coincident with divine truth and universal experience. But a Christian professor should not think it incredible that God should convert a hundred in a day; for I am convinced, from what I have seen and heard, that the same amount of moral power which was used for his defeat, is perfectly coincident with divine truth and universal experience. But a Christian professor should not think it incredible that God should convert a hundred in a day; for I am convinced, from what I have seen and heard, that the same amount of moral power which was used for his defeat, is perfectly coincident with divine truth and universal experience. But a Christian professor should not think it incredible that God should convert a hundred in a day; for I am convinced, from what I have seen and heard, that the same amount of moral power which was used for his defeat, is perfectly coincident with divine truth and universal experience.

STATE OF RELIGION IN VIRGINIA.

[From the Synod's Annual Narrative, published in the Richmond Telegraph.]

The Synod of Virginia in session in Harrisonburg, October 21st, 1831, has the unspeakable pleasure of sending down to the churches under their care, a more pleasing and encouraging narrative of the state of religion within their bounds, than has ever past since their last session, than for any previous year.

[The means blessed in the promotion of religion.]
The word has been preached, not with enticing words of man's wisdom, but with the demonstration of the Spirit and of power. The ministers of the gospel have been more than usually anxious to produce present conviction, and to persuade to immediate action on the great concerns of the soul; and have plied the heart and conscience and judgment, with the hopes and fears and truths and declarations drawn from the testimony of the Holy Spirit. The weapons for the war are God's, and the ministers have relied on God's promises for success, and God has not forsaken them or made their faith and hope vain. Bible truth preached in the apostolic way will convert the world.

Great attention has been paid to private instruction. The ministers of the sanctuary and the officers of the church and professed Christians, have left their duty and privilege to search out the inquiring soul and to give him counsel and advice, that he might send some to the public ministrations of the word might not be lost. And this following up religious impressions, and watching for and searching out, and gathering the fruit of gospel preaching, has been eminently blessed. The impressions, that left unheeded, might, and in all instances, have been lost. The word has been preached, not with enticing words of man's wisdom, but with the demonstration of the Spirit and of power. The ministers of the gospel have been more than usually anxious to produce present conviction, and to persuade to immediate action on the great concerns of the soul; and have plied the heart and conscience and judgment, with the hopes and fears and truths and declarations drawn from the testimony of the Holy Spirit. The weapons for the war are God's, and the ministers have relied on God's promises for success, and God has not forsaken them or made their faith and hope vain. Bible truth preached in the apostolic way will convert the world.

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BOSTON RECORDER.

WEDNESDAY, DECEMBER 7, 1831.

SANDWICH ISLAND MISSION.

[From our Correspondent.]

NEW BEDFORD, Nov. 21, 1831.

I will occupy a few moments of leisure which I now have, in giving you some further account of the missionaries and their movements, as they seem to be the principal objects of interest just now, especially in the circle where I move. They and their friends, as well as the gentlemen connected with the Board who are superintending their embarkation, are very kindly received and hospitably entertained, free of expense, and I understand, by the good people of the place. The public sentiment here is becoming more decidedly in favor of missions. This favorable feeling is not confined to members of the church. Many merchants and others, not professing religious men, manifest much good will towards the enterprise. Not a few of them make liberal contributions, and some of them are generously entertaining one or more of the missionaries while detained here. This kind feeling is not limited to the denomination to which the missionaries belong. Some of the Quakers manifest a good degree of it. In more than one instance a Unitarian has made a handsome donation, expressing his full conviction that the missionaries were doing a humane and philanthropic work. When the reinforcement was here last fall, both the Methodist and Baptist ministers here requested them to preach in their pulpits on the Sabbath, and appeared highly gratified with the aid received. The Methodist minister, Rev. Mr. Webb, requested the same favor yesterday, which was granted.

Yesterday, being the Sabbath, the missionary brethren were dispersed through the neighboring towns, in compliance with the request of the ministers. Mr. Alexander preached at Taunton; Mr. Emerson at Fall River; Mr. Forbes at Mr. Bigelow, and Mr. Spaulding for Mr. Cobb, of Rochester; Mr. Hitchcock at Dartmouth; Mr. Lyons at North Bedford; and Mr. Armstrong and Mr. Lyman for Rev. Mr. Holmes of this place, and Rev. Mr. Gould of Fairhaven. Mr. Thompson, who expects, as I have learned, to embark next spring for the Mediterranean mission, under the direction of the Board, preached for Mr. Gould on Saturday evening, and for Mr. Webb half of the Sabbath. In most of the places where the missionaries preached, collections were taken up in aid of the Sandwich Island mission. At Fairhaven it amounted to \$50, at Fall River \$30, at Mr. Bigelow's \$10, at Mr. Cobb's \$12, at Dartmouth \$8, and at Taunton about \$30. These sums, as well as that collected here on Friday evening, are all in addition to the ordinary annual donations from these towns, which had before been made; and show the interest which this community felt in the cause of missions. The change in this respect has been great within a few years.

I find the whole mission family busily employed this morning in arranging and packing the remainder of their goods, and putting them in readiness for going on board whenever the ship shall be ready to take them. Seeing, as I have done for the last week, that large quantities of boxes and packages are going to the ship, marked with the names of the missionaries, I have felt much curiosity to learn what amount of articles are to be shipped, and what is to be the cost of this reinforcement. Some of your readers may have the same curiosity; and I suppose it will do no harm for the whole community to know. It is their concern, and there should be no secret about it. The cost will, however, at first thought, appear to them unnecessarily large. But when they shall look at it particularly, they will probably think it very small; at least very reasonable. The money is all expended under the direction of Mr. Hill, the Treasurer, who is now here giving the most careful attention to the business. I am informed that the whole expense of this reinforcement, up to the time of their arrival at the Islands, will amount to about \$7,000. The principal items, as nearly as I can learn, are these:—1. The outfit of the several families, including their travelling expenses while making their preparations, and coming to the place of their embarkation, averaging about \$400 for each family; and amounting, for ten families and one single man, to about \$4,000. This item includes, household furniture of all kinds necessary for housekeeping, clothes for a long voyage, and for two or three years after their arrival, and books, together with all the numerous things of all sorts, which a family of 10,000 miles from a market, and situated where few of these articles can be purchased except at an exorbitant price, are likely to need. 2. The price of the passage, amounting to \$100 for each person, or \$1,900 for the whole. 3. The provisions and stores for the voyage, which in this case, as they have done in several instances before, the Board defrays the expense of; and which, of the proper kind, and put up in a suitable manner for sea, and sufficient in quantity for nineteen persons during a voyage of five or six months, amount to about \$1,100. These three sums make the \$7,000.

In addition to the articles belonging to this reinforcement, the Board are sending supplies for the mission families now at the Islands, the cost of which exceeds \$2,000; consisting of salt provisions, bread stuffs, clothing, paper, a printing press, &c.; the freight on which, including that on the goods of the reinforcement, amounts, at \$18 a ton, to about \$900. All the provisions of this kind, used by the missionaries at the Islands, are sent from this country. So that the expense of this expedition to the Board will not vary far from \$10,000.

Nov. 22.—Last evening Mr. Ephraim Spaulding, late of the Andover Theological Seminary, and one of the missionaries, was ordained here. His sickness had prevented his earlier ordination. The Rev. Mr. Holmes' Meetinghouse, where the services were performed, was well filled; and among the hearers were the owners and the captain of the ship, in which the missionaries are to sail. Rev. Mr. Baird, agent of the American Sunday School Union, made the introductory prayer; Rev. Mr. Malby, of Taunton, preached the sermon, from Acts 26: 16, 17, and 18; Rev. Mr. Robbins, of Metapoint, made the consecrating prayer; Rev. Mr. Fay gave the charge; Rev. Mr. Clark, of Buckland, gave the right hand of fellowship; and Rev. Timothy Davis, offered the concluding prayer. All the performances, as well as the music by the choir, were highly respectable, and the occasion was obviously one of deep interest to the audience.

Nov. 25.—Our friends, the missionaries, have not left us yet, though I understand every thing is ready, and they are to go on board at a minute's warning, whenever the ship is prepared to receive them. This delay gives them opportunity to mingle freely with their Christian brethren and sisters here, which they are doing, I believe, to the mutual satisfaction of themselves and the people by whom they are very hospitably entertained. On Monday afternoon the females of the mission family met a portion of the female members of the Rev. Mr. Holmes' church for the purpose of prayer and religious conversation. Yesterday afternoon, another similar meeting was held. The missionary brethren attended a religious meeting on Tuesday evening, at which the addresses and prayers were principally made by them. Last evening a prayer meeting was held according to previous appointment, and numerously attended. It was

appointed with special reference to the departure of the missionaries, which, as I wrote you last Saturday, was expected to take place yesterday; but some of the many difficulties, which may prevent for a day or two the sailing of a ship bound on a three-years' cruise, and which cannot be obviated or foreseen, have kept the *Averick* here till this time, so that those who, it was expected, would before this have taken leave of their friends and native land forever, and have commenced their long and perilous voyage, were again with us to mingle their prayers once more with ours, and to animate us by their exhortations, to be faithful to Christ and his cause. A similar meeting is to be held this evening, at which the missionaries will doubtless be present, as it is too late now for them to embark to-day. These are interesting and profitable occasions. The persons who come together expect to have no more intercourse with each other till they meet in the judgment of the great day.

I have repeatedly been on board the *Averick* since she has been taking in her freight. She is a fine ship of about 280 tons burthen, has made but one voyage, and that in the whaling business. She is now going on the same business after having landed the missionaries at the Islands; she carries no cargo, except provisions and water, with the goods of the passengers, and supplies for the mission. The accommodations for the passengers are good, and as simple as could be expected. They have the exclusive use of the cabin, the captain and officers occupying a room built forward of it. In the cabin are four wide berths and one state-room, which will conveniently accommodate ten persons. Around each of the berths curtains are drawn in such a manner as to render the occupants almost as much retired, as they would be in a state-room. In the room forward of the cabin, occupied by the officers are four large state-rooms allotted to the missionaries, which accommodates eight more. Mr. Rogers, the printer, also has a berth in this room. The deck of the ship is large and clear, and will afford a good area for walking and exercise. Captain Swain is a young man of good character, amiable in his deportment, and thoroughly acquainted with the sea, though he has never commanded a vessel before. He assures the missionaries that he will do all in his power to render their situation comfortable. He gives his full consent to their having daily religious worship in the cabin, and public worship on the Sabbath there, or on deck when the weather and the working of the ship will permit. He says, also, that he is entirely willing that his officers and hands should attend when not necessarily engaged in the labor of the ship; and that the missionaries should distribute tracts among the hands, or converse with them, or use any other means to give them religious instruction, which shall not interfere with the performance of their duties and the maintenance of due subordination. This is all the liberty that any passenger can ask or desire.

Saturday, Nov. 26th.—At 8 o'clock, this morning, the missionaries and numerous friends of missions, amounting to two or three hundred, assembled on Taylor's wharf, the place appointed for embarkation. The band, who were at this moment to leave forever the land of their friends and their nativity, with all its privileges and endearments, manifested the greatest composure and even cheerfulness as they stepped from the wharf to the vessel. One of the females remarked pleasantly to a friend who stood by, "I am now ready to be offered, and the time of my departure is at hand." After they had taken their stand on the deck, the parting hymn, ("Blest be the tie that binds, &c.") was sung, in which numerous voices united. To the missionaries, and doubtless to many others, it had a meaning which they had never attached to it before. This was a real parting—the most important that the Christian can ever know. It was the forsaking of ministers and churches and kindred, and native land—almost all that is dear in this world, forever. After the hymn, a prayer was offered by Mr. Greene, when the sleep, on board which they were, and which was to convey them to the ship lying in the stream, two or three miles below, immediately left the wharf. They were soon on board the ship which is to be their home for the next five or six months; and about ten o'clock the anchor was weighed, and they proceeded to sea with a fair wind. At 3 o'clock P. M. the pilot left the ship off the western point of the Elizabeth Islands, then making good progress. May the prayers of their friends and the friends of missions attend them; and may the God of grace be their protector and comforter!

At the time of the embarkation, the most perfect order and silence prevailed among those who were assembled.—The laborers at work on the wharf and on the vessels near by, suspended their labors and listened to the singing and prayer. The Rev. Mr. Holmes and a number of other Christian friends, gentlemen and ladies, manifested the interest which they felt by accompanying the missionaries down the harbor to the ship.

FROM OUR CORRESPONDENT.

The Cholera in Egypt and Syria—Intelligence from Meers. Whiting, Nicholson, Bird, Wolf, Goodell, King, &c.—health of Smyrna—new weekly paper, &c.

SMYRNA, OCT. 5, 1831.
An angel from heaven once brought to this eastern world "glad tidings of great joy, which shall be to all people;" and from hence has sounded forth to other lands the most joyous news that can reach the ear of mortals. Since then, "mourning, lamentation, and woe," have been the burden of messages from hence, and will be so until the gospel is again welcomed back as the only relief of the narrow of humanity.

From Cairo, Alexandria, and other cities of Egypt, we hear that the cholera has swept off hundreds daily, but happily is now abated. There are also reports of its ravages in Damascus and along the coasts of Syria. Mr. Whiting writes us from Beyrout under date of Sept. 8th that Mr. Nicholson and Mr. Bartholomew had left them a few weeks before, for Safet and Jerusalem. Mr. Whiting's health was better, but Mr. Bird's youngest child, a lovely boy of a year old, had died.

Letters from Mr. Wolff speak of his safe arrival at Teheran, from whence he was about setting out for what he supposed to be the principal seat of the Ten Tribes of Israel in the country of Bakhora. The plague was prevailing at Teheran, so that the gentlemen of the English consulate were encamped in tents beyond the limits of the city. Constantinople at the last dates seemed a little more quiet from conflagration, plague, and cholera, and Mr. Goodell was getting school into operation. Meers, King and Hill were here on a visit from Athens. Their schools are still more flourishing than we had reported. Mr. Hill and Mrs. Robertson have 160 Greek girls in their school, and one Episcopal brethren are going forward with much judgment and efficiency in the publication of school books.

POETRY.

PROVIDENCE.

O sacred Providence, who from end to end
Strongly and sweetly move! Shall I write,
And not of thee, through whom my fingers bend
To hold my pen? Shall I not to thee right?
Of all the creatures both in sea and land,
Only to man thou hast made known thy ways,
And put the pen alone into his hand,
And made him secretary of thy praise.
Beasts fain would sing; birds die to thy notes;
Trees would be running on their native lips
To thy renown; but all their hands and throats
Are brought to man, while they are lame and mute.
Man is the world's high priest: he doth present
The sacrifice for all; while they below
Unto the service matter and assent,
Such as springs up that fall, and winds that blow.

From the Watchman.

THE BURNERS & THEIR MISSIONARY.

"Are you Jesus Christ's man?—Give us a writing that tells
about Jesus Christ."—Letter of Dr. Judson.

There is a cry in Burmah, and a rush
Of thousand footstep, from the distant bound
Of watery Siam, and the rich Cathay.
From the far northern frontier, pilgrims meet
The central dwellers of the forest shades,
And on their parting, each to his own land,
Sit in their eye, and on their lips the warmth
Of strong request.—Is it for bread they seek?
Like the dense multitude that fainting hung
Upon the Saviour's lips, till the third day
Past by, and left them fainting hung?

Or raiment ask they?—Simply giving word
The scanty garment o'er the weary limb,
They pass unmarked the lofty domes of wealth,
Inquiring for a stranger.

There he stands,—
The mark of foreign climes is on his brow,—
He hath no power,—no costly gifts to send
Among the people,—his partner's dying strife,
The earth-bow'd worshipping with his scales of gold
Accounteth folly.

"Yet to him is said
Each straining eye-ball,—'Tis the CHRIST!
And like the ear-bell murmur of the sea
Lash'd on by tempests, swells their blended tone,—
"Sir! we would hear of CHRIST!—would have a scroll
Bearing his name."

And there that Teacher stood,
Far from his native land,—amid the graves
Of his fair infants,—near the "hopa-tree"
Shadowing the ashes of the form he lov'd,
More than his life,—yes,—there he stood alone,
And with a simple, saintlike eloquence
Spoke his Redeemer's word. Forged was all—
Home, boyhood, Christian fellowship, the tone
Of his lost babes,—his partner's dying strife,
Chains,—perils,—Burmah dangers,—all forgot,
Save the deep danger of the heathen's soul,
And God's salvation.

And methought, that Earth
In all the vaults of majesty,—or tricks
With silk and purple and the haughty pride
Of throne and sceptre, or the blood-red pomp
Of the stern hero, had not aught so sublime
So truly great,—no touching, so sublime,
As that lone Missionary,—shaking off
All links, and films, and trappings of the world,
And in his chaste nakedness of soul
Rising to bear the emblem of Heaven.

Hartford, Conn. Nov. 1851. I. H. S.

MISCELLANY.

HABITS OF A MAN OF BUSINESS.

A sacred regard to the principles of justice
forms the basis of every transaction, and regulates
the conduct of the upright man of business. He
is strict in keeping his engagements; does nothing
carelessly or in a hurry; employs nobody to do
what he can easily do himself; keeps every thing
in its proper place; leaves nothing undone
which ought to be done, and which circumstances
permitted him to do; keeps his designs and business
from the view of others; is prompt and de-
cisive with his customers, and does not over trade
for his capital; prefers short credit to long ones,
and cash to credit transactions at all times, when
they can be advantageously made, either in buy-
ing or selling; and small profits in credit cases,
with little risk, to the chance of greater gains with
more hazard. He is clear and explicit in all his bargains;
leaves nothing of consequence to memory,
which he can and ought to commit to writing;
keeps copies of all his important letters which
he sends away, and has every letter, invoice, &c.
belonging to his business titled, classed, and put
up in order; never allows his desk to be confused
with many papers lying upon it; is always at the
head of his business, well knowing that if he
leaves it, it will leave him; holds it as a maxim,
that he whose credit is suspected, is not safe to
be trusted; is constantly examining his books, and
sees through all his affairs as far as can be at-
tended to; balances regularly at stated
times, and then makes out and transmits all his
accounts current to his customers and constitu-
ents, both at home and abroad; avoids as much
possible, all sorts of accommodation in money
matters, and law suits, where there is the least
hazard; is economical in his expenditure, always
living within his income; keeps a memorandum
book with a pencil in his pocket, in which he
notes every little particular relative to appoint-
ments, addresses, and petty cash matters; is cau-
tious how he becomes security for any person,
and is generous only when urged by motives of
religion or humanity.

TAX ON BIBLES.

It is stated in the London papers, that Andrew
Strahan, Esq. printer to the King's Most Excel-
lent Majesty, who died on Thursday the 25th ult.,
has left 700,000*l.* in legacies. It is not generally
known, but it ought to be generally known, that
on printing of acts of Parliament the King's printer
has a profit of about one hundred per cent.
beyond that which other printers were there an
open competition, would be contented to take; and
on the Bibles and Testaments, printed by the
King's printer and the two universities, there is a
profit of between fifty and one hundred per cent.
charged to the public, beyond the ordinary print-
ers' profit! No wonder then that one who has
shared in such enormous profits should have been
able to leave 700,000*l.* But what a shame it is that
the word of God should be thus taxed, to put
money into the pockets of a couple of individuals,
or into the coffers of a couple of lazy corporations.
Of the money subscribed to the Bible Society, for
the distribution of the Scriptures, no smaller sum
than 500,000*l.* has been absorbed by those monopo-
lists! Or, in other words, they have pocketed as
much money of that Society as would have put
into circulation ten millions of bound copies of
the New Testament! An inquiry into this most
flagrant abuse of pious rights is now taking place,
and it becomes every man who desires the dis-
tribution of the scriptures to protest against the
iniquitous impost.—*Manchester Times.*

Sixteen bishops at present on the bench hold
no less than 61 preferments, including their sees,
viz., 16 bishoprics, six deaneries, one chancellor-
ship, three archdeaconries, two cathedral treasur-
erships, eight cathedral prebends, 91 rectories, and
2 vicarages!—*London Herald.*

It was computed, some years since, that no less
than 112,000,000*l.* of butter are annually con-
sumed in London, chiefly made within 40 miles
round the city. From the three counties of York,
Cambridge, and Suffolk, there are annually sent
to the capital 210,000 firkins, amounting to 11,760,000*l.*

SUDDEN CHANGE.

Happening to notice a man who was notorious
for absenting himself from the place of worship.

become a regular attendant on divine ordinances,
I became anxious to ascertain the cause of so sud-
den a change. I inquired of his wife concerning
the circumstance, who replied, "Well, Sir, ever
since our man joined the Temperance Society, he
has been like a new man; and our family is like
a new family. Our Saturday nights, and our Sab-
bath days, are spent in quite a different manner
from what used formerly to be the case."—*The
Venez.*

Supply of Clergymen from Great Britain suggested.
—The Rev. William Richmond, of New York, in an
article in the Churchman, shows that a very conside-
rable supply of young men, who, in one year after their
arrival in this country, may be admitted to orders in
our Church, can be obtained. While in London, in the
summer of 1850, he published a Missionary sermon, the
preface to which, he appealed to the Bishops and Clergy
of the English Church, in behalf of the increasing thousands,
in the Western and South-Western States, many of them
from England and Ireland, destitute of the ordinances of the
Church. The effect of his representation is appearing
rapidly. The Rev. Mr. Richmond, who is now in New
York, has received since his return, from G. W. Marriott,
Esq. Rev. L. Evans, Rev. J. Owen, and two or three Can-
didates for orders, has been directed the attention of several
young men, ten or twelve at least, to the field of Clerical
unemployment, which is opened in this country. Of the
Church of England, there are many very satisfactory testi-
monials are furnished.

Episcopal Watchman.
[We should be glad of the assistance of truly evangelical
and devoted clergymen from any quarter; but how can we
confide in such a company from the bosom of the English
Establishment, as long as the Church Missionary Society is
obliged to send to the Continent for its missionaries, no
being able to find in its own connexion a sufficient
number of men to whom it is willing to entrust such a service
and who are ready to undertake it!—*REC.*]

New York Baptist State Convention.—The tenth
annual meeting of the N. Y. Baptist Convention was
held at the village of Elbridge, Onondaga Co. on the 12th and 13th
days of October ult.

The evening Reports of the Secretary, Treasurer,
and General Agent were read. A school among the
aborigines of Tonawanda of more than 30 children,
had been instructed, in the common branches of En-
glish education. Agriculture, and the necessary de-
partments of female industry had also been encouraged
among them. The church among the natives had been
revived, and ten had been recently added to it by baptism.

The next day, notice having been previously given
that Little Beard, the chief of the Christian party
among the Senecas at Tonawanda, would address the
meeting, a deeply interested audience was gathered to
hear him. About 10 o'clock, he entered the pulpit
with Thomas Jamieson, a young native of very en-
gaging appearance, something over twenty years of age,
who acted as interpreter.

The address of Little Beard was heard with deep
interest, and several parts of it were quite touching.
Among the resolutions passed by the Convention,
was one, recommending entire abstinence from ardent
spirits, except when prescribed by a temperate physician;
and another, deprecating as an evil the manufacture or
vending of the article.—[*N. Y. Reg. Register.*]

Charleston (S. C.) Bible Society.—We learn from
the Charleston Observer that the following resolutions, pre-
sented at the late annual meeting of the Charleston Bible So-
ciety, by Thomas S. Grimké, Esq. and Mr. Deshaussure,
were unanimously adopted, after addresses by the Rev.
Dr. Palmer, Mr. Deshaussure, Mr. Mc Intire, Mr. Deshaussure,
and Dr. Mc Dowell.

Resolved, That this society will, within 12 months,
furnish every apprentice and clerk in the city of Charleston,
who is destitute of a copy of the Scriptures and may be wil-
ling to receive it, with a literal translation of the same into
English, if the funds of the society enable them to do so.

Resolved, That the sum of \$500 be raised by voluntary
contribution by the members of this society, and such others
as may be willing to cooperate with them and be present
at the annual meeting of the Charleston Bible Society, to
the American Bible Society, for the specific purpose of being
appropriated to the purchase of Bibles in the French lan-
guage, for distribution among French Protestants in the
Kingdom of France.

General Sunday School Union (Episcopal).—There
are now 5 diocesan auxiliaries, besides individual schools
connected with the Union as follows:—

In Maine 3; New Hampshire 2; Vermont 4; Massa-
chusetts 19; Rhode Island 6; Connecticut 28; New York
92; New Jersey 16; Pennsylvania 23; Delaware 3;
Maryland 9; Virginia 10; North Carolina 9; South-Car-
olina 6; Georgia 2; Ohio 17; Kentucky 2; Alabama 2;
Missouri 2; Tennessee 2; Florida 1; Michigan 2; Total
270.

*Western Agency of the American Home Missionary
Society.*—The Rev. J. W. Douglas has been appointed Cor-
responding Secretary and General Agent of the American
Home Missionary Society for the Valley of the Mississippi;
and has accepted the appointment. [Mr. D. has just re-
turned from Europe, and is author of the account of the Scot-
tish Kirk, published in our last—*REC.*]

Nat Turner.—A letter from Southampton Co. Va. gives
the following account of this leader of the late insurrec-
tion: "Nat seems very humble, willing to answer any ques-
tion,—indeed, quite communicative, and I am disposed to think
tells the truth. I heard him speak more than an hour. He
readily avowed his motive; confessed he was the prime in-
stigator of the plot, that he alone opened his master's door
and struck the first blow with a hatchet. He clearly
explained the accounts which have been given of him. He
is a shrewd, intelligent fellow; he insists strongly upon
the revelation which he received, as he understood them,
urging him on and pointing to this enterprise: he had ta-
ken up the impression, that he should change the aspect
of the world, and produce a drought or a rain, by the ef-
ficiency of prayer; that he was in particular favor with
Heaven, and that he had often mentioned it to his few as-
sociates, that he knew he should come to some great as-
sembly very soon, and that he would be the first to ap-
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